

2022 Eckhart Tolle Conscious Evolution Audiobook

[Speaker 2] (0:13 - 0:32)

Eckhart Teachings presents Conscious Evolution, how to embrace our challenges and opportunities in a new era for humanity, Eckhart Tolle. And now session one, experiencing change through challenge.

[Speaker 1] (0:46 - 1:42:17)

People usually impose some kind of interpretation on what's happening around them. And if you have a positive interpretation, you're closer to acceptance than when you have a negative interpretation of what's happening around you. Let's say you lose your home because of the current situation.

You can't pay your rent or mortgage anymore. And perhaps for a while you have to live in a tent or in your car. And there's always, of course, always ever just this moment, this moment is as it is.

So there you sit in your tent or in your car and you take this moment. Now you can interpret if you give it a positive interpretation, you say, well, it's a challenge for me to be here and it's not so bad actually living in the car. I can manage, I can survive, I hope it doesn't last for too long, but I can, it's okay.

I shouldn't complain because other people have it much worse than me. They don't even have a car to live in or a tent. They may, I could be without a tent, but I have a tent.

This is not bad. It actually takes you a bit closer to acceptance, but it's not really the full acceptance. It's some kind of, you have to spin a pleasant story to make you feel good.

So you are still somehow dependent on what's going on in your mind for a state of deep well-being, but in order to become independent, not only of the, as far as your inner state of consciousness is concerned, to become independent, not only of whatever is at the present moment, your external circumstances, and external includes even what's happening in your body, let's say some illness, disability, any external circumstance, to become free of dependency as far as your state of consciousness, your inner state is concerned, to become free of this reactivity to external conditions so that your inner state is no longer determined by external conditions. But not only is not determined by external conditions, your inner state is also not determined by your mind, what your mind is saying, whatever your mind is.

So if your mind is interpreting your external conditions in a negative way, then of course you experience emotions that reflect those negative thoughts, and it's not a pleasant state. You're stuck. You are resistant, and it's much less likely that you will be able to move on quickly from that situation because you are not connected with the power of life

itself that is beyond the conditioned mind, that is the consciousness.

So a positive interpretation is better than a negative one. It takes you a little closer to full acceptance, but it's not full acceptance yet. You're still dependent on what, and your mind could, it could change its mind quickly.

So for a few days, you're good with telling yourself a nice narrative about what's happening in your life, and then you get, I'm really tired of telling myself this nice narrative when I really know it isn't nice at all. So it could quickly shift, and you start to complain. So even that is not the solution.

It's not full acceptance. Full acceptance is to give up calling it good or bad. That sounds almost like asking somebody to be superhuman.

Isn't it human to interpret? Yes, it is, but there is another way if you want to awaken spiritually, and the universe wants you to awaken spiritually. There's something that is beyond the polarities of good and bad, and that is transcendent dimension of consciousness.

And to discover that, that possibility and that reality in yourself is the most amazing thing that could happen to you in this lifetime or any other lifetime. To discover the transcendent dimension where your inner state, through that absolute yes to what is, which is no longer a mental thing, you let go of needing to interpret this moment, and this moment becomes the foundation for your life. You still have a history, yes, of course, but you're not interpreting anymore this moment.

You just accept it, and then you may see that certain things may be needed to change the external appearance of this moment. For example, let's say you're in your tent, and you realize fully that it would be helpful to get out of your tent before it gets too cold, before the summer is over. And you realize that you need to take certain steps on a practical level in order to change your external situation with which you are totally okay here and now.

You're not complaining at all. In fact, there are many aspects of it that are deeply enjoyable because when you accept the present moment, everything that you perceive, that you look on, there's not only an acceptance, there's also an appreciation of the fullness of life that's always around you. It's nature, the simple act of breathing, the still presence of a tree, of a plant, the still presence even of a so-called inanimate object.

Everything is lovely in its beingness, and there's the fullness of life around you. There's the sky, there's the sun, sunshine, water, breath. That's lovely, and at the same time, you've entered the vertical dimension, and from that deeper state of consciousness, then action that then you need to take on the external horizontal dimension of life becomes more empowered and more inspired because it's no longer coming from some

kind of negative state, either arising of some kind of angry state or some kind of fearful state.

And action that is motivated by fear is not pleasant, does not create pleasant experiences for yourself or other people. You will make yourself and others unhappy, but if you can be deeply accepting of the present moment, and then you make, if you don't know yet what action to take, you close your eyes or you don't, it doesn't matter, and then you see what it is that you need to do in order to change the external situation. Because you may have a preference, you have preferences, as far as this person is concerned, for living in a house that's rather than a tent in the long term.

And so you can have a certain visualization of what it is, or you want to engage in a certain activity, a certain type of work. The very foundation is the acceptance, and then it does not mean that change cannot happen in your life once you become aligned with the isness of the present moment. It does not mean that you become incapable of action, or that the motivation for taking action isn't there anymore.

The motivation changes from neediness, or wanting to either to protect or enhance your egoic identity through something that you acquire, feeling getting rid of the sense of lack or insufficiency that is part of egoic identity. Those motivations disappear, and another motivation arises, and that is the motivation, the joy of manifesting something, because the universe optimally enjoys it too, and you're a part of the universe. The universe loves manifesting life forms and all kinds of things in this world.

And everywhere, if you look at the millions of life forms on this planet that the universal intelligence has manifested and continues to manifest, gradually becoming over millions or billions of years greater complexity and more consciousness flows into these life forms that the universe delights in manifesting. So the universe loves manifesting form. And the human manifestation, conscious manifestation, is none other than an extension of what the universe is already doing, and now it can do it through you.

And if you look at, I saw the, I'm not a diver into the ocean, it's lovely, it's a lovely thing, people are able to dive and look at the life forms in the sea, but I saw it on the screen the other day, the unbelievable life forms that you see in the ocean, like creations of some incredible fantasy that nobody could even have dreamt of, the life forms that you, such incredible beauty and exquisite forms. There's obviously some kind of, behind the world of appearances, there is a vast intelligence that is the, that creates continuously these, and delights, it must delight in creating all these forms.

And that's, you yourself are a creation of that, you are one of these life forms that created by this underlying intelligence, which is an emanation of the source of all life, God, you're an emanation of that. And then that can, when you're no longer coming from egoic separation, you can be a conscious participant in the act of creation that the universe is engaged in, the entire sense-perceived universe could be regarded as a vast

act of creation that, and it's growing, the complexity is growing, and that's the outward movement of the universe, the universe has this, the outward movement is the creation of form, and you are a reflection of that, but there's also an inward movement, it's like an out-breath and in-breath. So when the universe creates either, it creates directly, well, I don't want to go into that too much, but there is an underlying intelligence that expresses itself through life forms, and there are strands or branches in this underlying intelligence that they are creative forces that emanate from the source, we don't see them, and they are responsible for the creation of various life forms. Sometimes in older civilization, they call them spirits, nature spirits and other things, they are all, they are in the unseen, and they create, Plato said, what Socrates said according to Plato, that underlying the world of forms that we see, there are mental formations, there's already, it's translated as ideas in the mind of God, there's a blueprint, so to speak, a pattern in the unseen, and that is the creative force behind plants, animals, but we don't know, don't want to go too far into this. The important thing to realize is that the universe has two movements, and most humans, the human being is a microcosm of the entire universe.

The human being loves to and should be engaged in the act of creation as a co-creator with the greater intelligence, only an expression of it, and that is meant to be like that, to lose itself in the creation, so it's the, every life form is then, especially in the human, the human loses its connectedness, its awareness that it is only a temporary expression of the one, and then you take everything that happens is absolutely real, and that's a very frightening thing, that then everything has an absolute reality, everything around you, because you have lost yourself in the dream of form, because ultimately what the universe is creating is this incredibly beautiful dream-like world, it's an artistic, gigantic, artistic creation, but that's the outward movement, that's the out-breath, the whole world comes into being, and then there's the in-breath, when the universe again becomes conscious of itself, because before it had lost itself in the millions, billions of life forms, it wanted to do that, to experience this beauty, and then the other movement is necessary, just as you need to breathe in and breathe out, both movements are necessary, sometimes I call it the outward journey, which is when you manifest things, and the inward journey, which is the journey into yourself, into the timeless now, the vertical dimension, and that's the in-breath, one could say, and it is quite possible that that is the entire universe reflected in the human in and out-breath, the entire universe is probably being breathed out and breathed in, the big bang is the out-breath, and it's still continuing, it's a continuous creation, and then at some point during the out-breath, the other factor comes in, and that is the desire to breathe in again, because you're approaching the end of the out-breath, and then the universe breathes in, which would be the end of the world, the entire universe is returning to absolute oneness, and then perhaps there's another out-breath, as in similar things I said in ancient Indian philosophy, Brahman, one is breathing out the universe, and so in your own life, if you are connected with the unconditioned deeper intelligence, then it's a joy to be engaged

in the act of creation, because you are no longer engaged in it as a person, but as an extension of the one intelligence, there's no contradiction anymore between being deeply rooted in the present moment, which is a transcendent you, the transcendent, the being of you, is in the timeless transcendent dimension of consciousness, that is a being, then there's the human being, you are a human being, the being is the transcendent dimension of who you are, the human is the things where you live in the horizontal dimension in time, there you take steps, and there are things that, when you look at the horizontal dimension, there are things that it would be good to do, you see things, after losing your connectedness to the deeper dimension, from there you look and then you see things, how you can improve your so-called life on the horizontal dimension, where the person lives, what you call the person, there are things that you can do to improve your life or to bring in, to contribute some good, in some form to this world, and by doing that, improve what you call your life, so that, and to bring some good into this world is, the essence of any good that you bring into this world is always, you bring in more consciousness, you connect it to the consciousness, you bring in through whatever activity, let's see, the being and the human, you are not only a human, human is a conditioned person, more fundamentally you are the being, if you forget that, then the human is lost, and if the human goes through life without ever, even having a glimpse of the being, that is the transcendent dimension, who they are, then no life can be fulfilling, life will be very frustrating, even if through sheer hard work of willpower, you can achieve things, yes, through sheer hard work and willpower, you can achieve things, they will not be deeply creative, not really bringing something really new into this world, but you could create wealth, you could create a big thing through sheer willpower, but in the process, you're making yourself and many other people unhappy, and you're creating in Eastern times, you're creating a lot of karma, conscious manifestation is not the application of willpower to make things happen, it's a very different process, it's aligning yourself to an underlying power, so that the things happen without exercising your willpower, and they happen much more powerfully in that way, when one speaks to talk about it, it's quite complex, when you actually live it, it's very simple, also it's worth mentioning in a person's life, there may be periods when living in the present moment is more important than creating anything, when you may not feel called upon to manifest something other than what is, for certain periods of your life, and you're simply in alignment with what is here and now, and even that is manifestation, but it's a different kind of manifestation, you are you're still, you're manifesting your reality still, even if you have no particular aim about wanting to achieve this or to bring about that, you're still manifesting the way in which, how do you experience your life, how do you experience your reality, how do you respond to challenges that life brings, how that is also, one could also call that conscious manifestation, because you manifest the reality of the, how you experience the things that are happening in this moment, that in itself is a creative act, your well-being is not dependent on the outcome that's vital in any manifestation practice, the non-attachment to the outcome, if you are attached to the outcome and you are excessively focused on that which you want to achieve, then

the journey towards it becomes something that is of low quality, because there's not much consciousness in it, it's not a pleasant journey, if all you want is arriving, the journey is not pleasant and once you have arrived, that's it, some other journey starts, if you want to change your external situation, if on a personal level there are things to be done, not continuously, but there are time periods, definitely when there are things to be done and you can see more clearly what it is, because that is connected to the unconditioned intelligence and then it can operate from it, rather just the limited person doing things in order to satisfy its illusory needs, to satisfy its illusory needs and wants, the foundation is the feeling of well-being, that the well-being is not the physical well-being, it's the deeper well-being that arrives from the depths of who you are, I've just realized that this is the English word, the well is a deep thing, you go down and the bottom of the well, there's the water, the living water, so the well-being, you have to find that well-being in the present moment, in the depths of who you are, by becoming still, becoming aware of yourself as awareness, becoming aware of yourself as consciousness, there's no longer you and consciousness, your sense of identity merges, it becomes, it is the consciousness, that's the wellspring, the well-being that is, then you have an image, the pool in your mind and you bring the image, you merge it with a sense of well-being, so it's already as if you were enjoying the pool, because the well-being contains every experience that you could have, it's already there, so the well, and this means when the pool comes, you will enjoy it, but fundamentally, it will not make any difference to your sense of well-being, it's on the surface, yes, it's nice to jump into the cooling water when it's so hot outside, so on the surface, it's very nice, you can enjoy that, but deeper down, there's no change in that, because you're so, that means you already have the pool, when you bring it, you merge it with the sense of, and that empowers it, you can then either keep the image in your mind, you can, you know the famous things that people, you can read about it in many books, about how to manifest, you can have a vision board, but people do, sometimes it's, it can be quite nice and it has worked for many people, it does work for many people, and again, when you have a vision board, where you put an image of something that you look at often, again, not making the mistake of believing that this is something that you need for your happiness, it almost seems contradictory that excessive attachment to the outcome prevents you from manifesting powerfully, because that would take it into the future, and they would, you would create a sense of lack, so you already, this feeling that, as Jesus said, when you pray for something, believe that you have it, it has been granted, you have it, and it will be, it will be given to you, that's the important part, is the, you have it already, it doesn't say believe that you will get it, you can also use affirmations, verbal affirmations, that your gratitude, well, the one that starts with gratitude is very good, because gratitude is a very powerful manifesting tool, the gratitude for something, not only gratitude for something, it's generally a wonderful thing to practice gratitude for whatever is in your life now, I have, every day I have enormous gratitude for the trees that I see from my living room, just to contemplate, I don't have a thought in my mind anymore, I'm grateful for these trees, the gratitude is there, well, sometimes the thought comes in, and I've

been here for many years, thought comes in that says, probably every day, several times, I look and I say, so beautiful, so beautiful, and then I look at the sky, and then I go, so beautiful, that's my gratitude, but other people may say, I'm more explicitly what they're grateful for in their life, in the here and now, not some abstract thing that you call your life, what can you be grateful for in the here and now, this simple object, just whatever it is, but you can also be grateful for something that has not yet appeared in the external, the same feeling that you have for something that is here now, visible to your senses, can have the same feeling for something that is not yet there, so then, if you use verbal affirmations, it's very simple, but you have to repeat it for several minutes, but it's not just the power, it's not ultimately the words, the power is the gratitude already derives from the connectedness with the well-being within you.

In practical terms, don't overdo it, don't do too much of it, enjoy the rest of your life, in between, do an affirmation twice a day for maybe 10 minutes each time, for example, whatever feels comfortable, or maybe in between, occasionally, when you're waiting for something, still feeling, not in an obsessive way, again, that's not powerful, never bringing in willpower, so this is a simple thing to practice with, and other things may come in your life that you may want to manifest, and that's the surface of life, you need to honor the surface of life, it has its place, you need to honor your personal needs, you have certain needs or preferences on a personal level, but they don't dominate your life, so it's again living in the two dimensions, being and doing, the human and the being, you're more likely to awaken if you participate in this world by doing, rather than withdrawing as much as is possible, and focusing exclusively on being, one could imagine perfect circumstances to connect with being, some people may have enough money not to have to work, they can live in the most environment that is most conducive to meditative practice, they can have the healthiest food imaginable, all things that are most conducive to spiritual practice, and deeply connect with being, that perhaps would be for many people an ideal situation, but not attainable for most people, but perhaps attainable for some people, if perhaps you've, there are people around these days, young people who've made a lot of money through whatever they do on the Silicon Valley internet apps, or whatever they develop, and suddenly they have a billion dollars in the bank, I would not recommend that you try to manifest such a situation, because it would not be the most conducive for spiritual realization, because it would be like a plant that grows in a greenhouse under ideal circumstances, ideal conditions, moisture, warmth, water, air, gets everything, it grows very quickly, but the slightest thing going wrong, the draft, somebody opens the door at the greenhouse for too long, the draft comes in, and the plant quickly withers and dies, it hasn't, there has been no, this is only an analogy, I've had many stories like that of people who were in that, including Buddhist monks I've spoken to, they lived in ideal environment in Buddhist monasteries, they, and the moment they got out and had to interact with the world again, they told, I don't need to retell the stories now, but basically one monk told me, he had attained blissful states of being in the monastery over a period, he was there,

then he had to go out into the world and interact with the world again, in the city, people had to talk to various reasons, he had to do it, talk to people, and he could feel himself very quickly losing what he thought was the state of enlightenment, and suddenly he was in a state of angry resistance, and he even found himself shouting at somebody, humans, the deepening happens through the challenges of life, if you could remove the challenges of life, not, it's virtually impossible to remove the challenges of life, but if you could remove for a period of time the challenges of life by living in a totally protected environment, that would be the, become your greatest, the lack of challenges would become your greatest obstacle to spiritual awakening, so the very thing that you thought was the greatest thing that could happen to you would become the greatest hindrance, the greatest, the greatest, the lack of challenge would after a while turn into your biggest challenge, it would be huge, so humans developed, grow through being faced with challenges, now some challenges come to you are seemingly out, suddenly out of nowhere, they suddenly appear in your life, as you know, some challenges are of a collective nature as happened recently for millions of people all over the planet, out of nowhere, suddenly millions of people got faced with the challenge of this virus, suddenly came out of nowhere and affected everybody's life, there suddenly was that's the collective, these collective challenges can happen affecting millions at the same time, in addition to the collective challenges, similar things can happen on your personal level, suddenly there's a health challenge, suddenly there's a financial challenge, suddenly there's a challenge of somebody close to you in distress or suffering, somebody dying close to you, many loss of home, breakdown of a relationship or marriage, all kinds of suddenly these things appear, they have to be dealt with, suddenly they come, then there are also voluntary challenges that you can create for yourself, which is a quite a good thing too, the something that you want to achieve, because then you create it, it is a challenge, let's say there's a gap between, I'd like to become a, I don't know, whatever it may be, a musician, if you're already practicing music, I want to write a book, I want to create a, open up a hairdressing salon, I want to open a restaurant, because most restaurants are going bust now, maybe good idea to open a new one, that's a challenge for so many people of work in these fields now, huge challenges, it's to be recommended to have some goals in your life, maybe not at all periods in your life, because a person's life has different stages and there may be a stage in your life when you don't feel called to come to create a challenge for yourself in order to manifest this or that, there may be a period of life when you're fine with what is, but if you stay there for very long, if you don't challenge yourself, the world will challenge you, if you challenge yourself, the world will also challenge you, that's true, but if you don't challenge yourself at all, then the world will create something for you, a big one, so people who want to escape from, they don't want to interact, they don't want to participate in life, so they try to just keep away, no, I don't want a relationship, it's just too complicated, it's just too messy, I don't want to get in, I'm more interested in spiritual awakening, so leave relationships alone, and then, no, I don't want to create anything, I learn something new, it's stressful and it's hard work, I'm more interested in spiritual awakening, and I just sit here and just do the

minimum to keep myself alive, and so there are people like that, and after a while the universe gives you a huge challenge that you never chose, but there it is, now face that, because you haven't faced anything else, you haven't voluntarily created anything in your life, you refuse to participate in life, now here I'll give you something, because the humans need the challenge, and that could be the beginning of your awakening, it will be painful at first, of course, but the beginning of your awakening, we grow through the challenges of life, so instead of imagining some situation that would be ideal, work with what you have, that is the training ground for your spiritual awakening, is working with what you have, and within that, practice, if you wish to do so, practice manifestation for this or that, but the challenge is here, not just the manifestation, to stay connected with the present, without losing yourself in what you want to manifest, not losing yourself in the doing, do, you can't escape, you have to do while you're here in this form, you have to somehow participate in the doing of things, but don't lose yourself in the doing, that's equivalent also to losing yourself in your mind, the thinking, they go together, if you lose yourself in your mind, you also lose yourself, because mind is the most fundamental doing, it's the thinking that you do, that you people do all the time, they do the thinking, so if you're completely identified with the thinking, you lose yourself in your mind, and you then you do things, you're lost in the dimension of doing, that's vitally important to always bring back awareness to the present moment, always that's the entry point into the being dimension, so always as much as possible, return attention to the present moment, so that you discover the well-being that is there within you, that is inseparable from the vertical dimension, that's the present moment, and then yes, if you are engaged in doing, you will make sure that what you want to manifest, that's not something that ultimately you do, it's something that happens for you, so let's say you have a goal and you visualize it, if you feel that you have to create it, that's not it, there's a power greater than you, that creates it for you, if you have to write a book, you have to give a speech, if I have, let's say I, well not these days, but often I give talks to people, let's say the average number is 3000 people, I give a talk to 3000 people, if I thought I have to do that, now I have to do this talk, that would be very stressful, and that stress would prevent me from giving a good talk, because it would not be connected, the talk happens, is the talk comes from the depths of the being, uses my mind, and then the words come, so there's no sense of doer, that is perhaps the secret, and then also Indian teachings such as Advaita, the teachings of non-duality, they often, very profound teachings, non-duality, it means that you are not the doer, if you think you are the doer, then that's a state of illusion, and then you're of course still trapped in ego, the doing happens, that happens through you, so you allow it to happen, your mind just, it focuses, but the, it's a bit like a, you can have a steering wheel or something, your mind wants to achieve, it says wants to achieve this or that, but the power comes from somewhere else, it's not you, you don't have to do it, also very important to lose the sense of once you have achieved something, some kind of great success or small success, one could fall back into the sense of, I did this, I did it, yeah, I did it, that would be falling back into illusion, the, all the great, let's say the people have achieved very

great things, they have the greatest composers or artists or brilliant insights that certain scientists had that were not arrived at ultimately through thinking, was a preparation for the inside, like the theory of relativity suddenly came to Einstein, suddenly the realization comes, the deepest things come as gifts from that realm of unconditioned intelligence, that's where the power lies, if then you have achieved something and you have the sense, I did it, your ego claims possession, it takes credit, if your ego takes credit for something, then you're beginning, the power becomes obscured again, for example, when I had in my 20s, when I thought I was very concerned about how is my life going to be, what am I going to achieve, am I going to achieve nothing, I wanted to be, the ego was very strong, wanted to, she was fearful all the time, anxious all the time, if somebody had told me, you're going to be a great spiritual teacher, the ego would have said, oh, that's great, it's wonderful, well, let's say a psychic had told me that, and the psychic, if it had been a good psychic, he or she would also have added, but you have to die to yourself first, so when you become a real teacher, it won't feel as if you had achieved something, so if this, then I would, my ego probably would have said, oh, let me think about it, I don't know if I want that, the, and as to this day, I don't have the feeling that I have achieved these books, it's just, it's nothing, it's not, I didn't do it, it's, yes, there is a sense of satisfaction when people come and say, often happens, people say, your books changed my life, or something like that, and it's lovely, it's satisfying, but I know, there's no, who am I, I think there's just, there's just a consciousness, that's, there's no, there's no separate entity that has achieved something, this separate entity got out of the way, and then the consciousness could use that mind, that's all, I haven't achieved anything, so spiritual awakening is not an achievement, it's a realization, that's so important, so your practice, then, is the doing and the being, be engaged in doing and manifesting, and then losing yourself, it'll happen several times, you will lose yourself in the doing, and then you realize you lost yourself, for example, when some negative state arises, stress arises, very clear indicator, that you've lost yourself in the doing, stress arising, impatience, anger, complaining, you lost yourself in the doing, that's, and then it's, ah, and then return, and then it deepens, it deepens, and then you, then it, you truly, through the challenges, partly challenges that you create for yourself in a good way, because you want to create this or that, and the answer challenges that seemingly come out of nowhere, personal or collective, you work with that, those are necessary for the evolutionary process, even the viruses are necessary, it's strange to say that, the viruses are necessary for the evolution of human consciousness, very strange, but true. Suffering is an essential part of the evolution of consciousness, but it's also a sign, of course, that the awakening hasn't happened yet, and a lot of suffering is generated by unconsciousness, and paradoxically, the very thing that's generated by unconsciousness will eventually awaken you, so the, this unconsciousness is the egoic sense of self, and one could say the egoic sense of self has built into it a self-destruct mechanism, was designed like that, let's put it like that, and eventually it will create its own dissolution through suffering. Now, if you live consciously, if you, and this is an enormous step forward for a human being to become aware that it is possible to no longer be

completely in the grip of the conditioned mind, which is the ego, and then to make the main purpose of your life, your inner state of consciousness, and to realize that the important thing in any situation is to be present, when you make that the main priority in your life, then you don't really need, neither do you create a lot of suffering anymore, because a lot of human suffering is self-created, both on an individual level, and on a collective level.

If you look at humans, all the humans that died violently the past 100 years, 200 years, the past millennium, whatever, the greater part of humans that died violent deaths, they were killed by other humans. Yes, there were also humans killed by epidemics and earthquakes, and so on, but the greater part of humans killed in the 20th century, for example, because that's the closest to us, were killed or murdered, you could honestly, by other humans, through warfare, internal strife, genocide, and so on. So a lot of that suffering is, of course, obviously human-created.

And on an individual level also, a lot of the suffering, I could almost say all the suffering, I don't want to say anything that people find difficult to accept, so let's say a lot of suffering, is the greater part of your suffering is self-created through dysfunctional thought processes, through all forms of conditioning, through which you perceive reality and misinterpret and distort reality completely, and react to events, thus amplifying the unconsciousness of others, thus creating more drama. And so that's the unconscious state creates a lot of suffering. But strangely, it's that suffering eventually wakes you up.

Maybe not always in this lifetime, but there's always the potential for it to wake you up. When you begin to live consciously, however, you become aware of the conditioning of your mind, the element of freedom comes in, for the first time, you are free to choose something different. There is another way, you realize there is another way, rather than the old unconscious reactivity, and so on.

But when you're always at the mercy of other people and external conditions, as far as your inner state of consciousness is concerned, when you're in a reactive, in other words, unconscious mode, you're always at the mercy of external conditions, you are reactive to external conditions. So the world is, you ultimately see yourself as weak, or the main, perhaps not consciously, and the world is there, threatening, as a threatening thing that you perceive as something outside of you, always waiting to sabotage your plans and so on. That's how it sometimes seems.

So when you begin to live consciously, then yes, the element of freedom comes in. But also, you no longer need the suffering to awaken you. When you suffer, that's an involuntary awakening.

Ultimately, the universe is moving towards the awakening of consciousness, you are part of the awakening universe. When you are unconscious, there's the universe, ultimately through the suffering generated by the egoic consciousness, or unconsciousness, forces

you eventually into awakening. But once when you voluntarily begin to make presence, the main purpose of your life, the universe does not need to force you into awakening, it doesn't need to knock you on the head, and to show you in order to shake you, wake up, you are less likely to encounter disasters and huge drama in your life, much less likely suffering, in other words, when you consciously participate in where the universe is going, which is awake. When you consciously participate in the awakening process, you no longer need to be forced through suffering to awaken.

It doesn't mean that challenges do not come into your life anymore. Challenges continue to come. But increasingly, the challenges of life no longer create suffering in you, they make you more conscious.

Once you have embarked on that journey of awakening, the journey of awakening, there's an expression in Buddhism that says you become a stream enterer, you begin to enter the stream of awakening, you are a stream enterer. Once you're a stream enterer, you are voluntarily aligning yourself with the purpose of the whole, the purpose of the universe. And by voluntarily aligning yourself, you no longer need the violence of suffering, you no longer need the universe to shake you awake, to create enormous suffering.

And that means it implies you don't create it for yourself anymore, in how you meet events, circumstances, people, no longer in a reactive way. This means you no longer amplify other people's unconsciousness, because you're in a state of presence when you meet others who are unconscious, big egos, difficult situations, challenges, collective challenges, like now, you meet them consciously in a different, in a non-reactive way. So already, the amount of suffering gets reduced, the more present you are, the more the amount of suffering is reduced, you don't need it anymore.

Challenges, yes, you still need challenges, because the challenge is deepen your presence. And there's always a possibility when challenges happen that you may fall back into a reactivity that's also possible. And then you begin to suffer again, and then you encounter suddenly intensified suffering again, and then you wake up again, and you move out of that.

So inevitably, of course, everybody here will encounter loss. And ultimately, your body will eventually dissolve. And everybody is moving in that direction, obviously.

But that is no longer a source of suffering. For example, if you're completely identified with your body, as the body then gets older, no longer looks that good, becomes weak, you lose abilities, can't do this anymore, can't do that anymore. And we're all moving in that direction.

If you are completely identified with it, it's very enormous suffering involved in that. Let's say you identified with your good looks, and then the years pass, go by. And then there's

no denying anymore that your good looks have completely disappeared.

But for decades, you derived your sense of identity from your good looks. Better than others, ego seeks superiority. And then you suffer enormously because your very sense of self crumbles.

That is much more painful than the gradual dissolution of your physical body, that psychological pain, that psychological suffering. So on many, many levels, the less conscious you are, the more you suffer. And the more conscious you are, the more you begin to transcend suffering.

So your fear is unfounded. You will continue to encounter challenges. But it is not the case that when you voluntarily embrace presence, and make that the main purpose of your life, then suffering is no longer your main spiritual teacher.

I sometimes say, everybody, every human on this planet has a spiritual teacher. For most humans still, the majority, their spiritual teacher is their suffering. And eventually their suffering will bring about an awakening, but perhaps not in this lifetime.

But there's always the potential. And then you may encounter, suddenly as you begin to awaken, you might awaken to encountering an actual spiritual teacher that's not suffering. It could be a teaching, it could be something you read in a book, something somebody says, and then suddenly the awakening process begins.

At that point, the need for you to have suffering as a spiritual teacher decreases as the awakening process begins. And that's a wonderful process. And if some great disaster should come into your life, and you've already begun the awakening process, there's a good chance, probably you will then, that will be the one thing that brings out a total flowering of consciousness.

And that's a, I've seen that a few times with people who had already been practicing presence for many years, and then something went wrong with their body. And that was the final realization, the final awakening suddenly came into the complete transcendence of, not only of suffering, but transcendence of, complete transcendence of ego and so on. So in a word, the more present you are, the less the need for suffering as a spiritual teacher.

Because when you're present, that presence becomes your teacher. It's the unconsciousness creates the suffering, and that suffering becomes a teacher. There's a deep, suffering is a very, um, in spirit, both in Christianity and Buddhism, suffering is a key concept.

In Christianity, the archetypal image is Jesus on the cross, the archetypal image of human suffering. In Buddhism, the Buddha said, I teach suffering and the end of suffering. Many things that you read in Buddhist scriptures were written much later after

the Buddha, but there are some that I feel, I have no doubt that the Buddha actually virtually literally said that 2,500 years ago.

And I have no doubt that he did say, I teach suffering and the end of suffering. The Buddha said, wherever you go, whatever you do, you will find suffering, dukkha, suffering. But he was talking about the unconscious state.

And then I teach suffering, and the end of suffering means I'd show you how suffering arises, and I show you how suffering can be transcended. That's the teaching of the Buddha. It's just that is ultimately all spiritual teaching.

The image of Jesus on the cross shows the function of suffering. So there's intense suffering, then the state of surrender, and then there's a transmutation, and the rebirth, and the cross, the torture instruments becomes a portal into awakening, and is inseparable from the divine. So the suffering has a purpose until you don't need it anymore.

So one could say, suffering is necessary until you don't need it anymore. When obstacles arise in the form of thoughts or reactions, to be able to be aware of them, and realize you don't need to act on them, you need to just observe them and realize what they are. So to recognize what they are, it's a conditioned thought.

And some conditioned thoughts have been there for a long time, for decades. Sometimes the same kind of thought comes up again and again. And when it arises, do you lose awareness?

Does the thought, the conditioned thought, obliterate your awareness temporarily? Perhaps it sometimes does. But you need to, now, vigilance is very important.

Vigilance is part of being aware. To be vigilant is to be acutely aware, to be acutely present. Let's say you want to have a speaking event, and you put something online to say that I'm going to speak, please join me.

And then while you're typing into this, you're in doubt suddenly, am I ready for this? Can I do it? And then you have this, I'm just imagining, I know the human mind.

It doubts you, it says, no, you can't, you shouldn't, who do you think you are? You're not ready for this, you have to wait. And a good thing to know when these thoughts come is to realize they're egoic thoughts and say, thank you for coming up, and realize that you'll never be ready for spiritual teaching.

You will never be ready to be a spiritual teacher, but you have to get out of the way so that the teaching flows through you, but you cannot do it. So if you think you can do it, then you're right, you can't. For the teaching to happen, you need to step out of the way, and you do that by a cessation from thinking, you're no longer, there's a state of clear,

spacious presence, and then you become comfortable with not knowing what to say.

And so you are not doing it, it happens, the universe speaks through you, it happens through you. Whether or not you even need to manifest to have a vision of where you want to go, in some cases people do practice that, they have a vision of where they want to go, and others simply deep enjoyment of what they're doing, and they continue to do what they're doing, and then at some point it grows and grows and grows, you reach a suddenly a point where you're riding this wave, and it suddenly grows, and I haven't had any visualization or anything that I want to achieve for many, many, many years, so I'm simply happy with how things are unfolding, and I'm happy with the present moment, I have no vision of where I want to go with the teaching in the next few years, I may not even be around, who knows, so I'm quite happy with things unfolding, and that is also a way of manifesting. Manifesting doesn't always mean that you have a clear vision of what it is that you want to achieve, sometimes that is fine and works, but to be in a state of appreciation of life, in deep alignment with the present moment, so that you're not in an antagonistic relationship with the present moment anymore, you're just deeply aligned with the flow of life in the now, and you appreciate all everything that is, and the things you do, the things you do, you do them fully, you give your fullest attention to what you do, that's another obstacle of many people, they somehow are not able to give themselves fully, there's something that's holding them back, you can sometimes see it with people who are on stage, or sometimes singers or musicians, you can sometimes see they're not, the full energy is not there for some reason, and perhaps they're afraid for some reason, they may be afraid of giving themselves fully, to be fully in what you're doing, to give your fullest attention to what you're doing in the present moment, is a very powerful way of manifesting, but whether or not you have a vision that you project, and you feel it's already happening, the vision can only work if you continue giving your fullest attention to the present moment, and to enjoy the energy of what it is that you are producing in the present moment, that empowers the vision, the vision is always, the point of power is always in the present moment, a great obstacle for achieving a vision, or any success, is to be, and this almost sounds paradoxical at first, until you begin to understand it, is to have an excessive attachment to the outcome, that's a huge hindrance, now you might think, well if I have a vision of what it is I want to achieve, would it not be natural for me to be attached to the outcome that I want to get there, I want to reach millions of people with my music, and I want to millions of people to have, to feel better by listening to my music, perhaps to get a glimpse of presence by listening to my music, so you, that's a, it's a great vision, but the, the mastery of this lies in not attaching yourself to the vision, so that you lose, you lose consciousness in what you are doing, and it gets dissipated into the vision, which ultimately is a mental thing, the point of power is always in the present moment, excessive attachment to the outcome, one could almost say any real attachment to the outcome, weakens your ability to manifest, so you can, you can hold an outcome in your mind, and then return to, I give the example of a pilgrimage, let's say you're on a pilgrimage, life could be regarded as a

pilgrimage or journey, and you know where you're going, you want to go to whatever it is, you pilgrimage to a holy site, in medieval times there were pilgrimages to Rome and other sacred places, you pilgrimage to Mecca, pilgrimage in Spain, you can go on this pilgrim trail in northern Spain to Santiago de Compostela, and you walk for many, many days, now the very purpose of pilgrimage is to bring about a transformation of who you are, transformation of consciousness, the arriving is relatively unimportant, arriving at your destination is just a short moment and there you are, but the journey is how conscious are you of the step you're taking at this moment, if you're excessively attached to your, the outcome, which in this case would be your destination, then you're mentally, you already want to be there, that takes away from the quality of your step at this moment, now the step stands, it's an analogy for whatever it is you're doing at this moment, and quality means how much consciousness flows into what you're doing in this moment, so if you are dissipating it and you lose yourself in an outcome that you need, the outcome you're expecting, ultimate fulfillment through the outcome, that is a hindrance and a delusion, and many people who have achieved so-called great things in the eyes of the world, and things that are called great in the eyes of the world, a lot of the time are not great at all, a lot of things, they have achieved it and they became, after initial elation, I made it, after an initial elation, they experienced a very deep disillusionment, a very deep disillusionment with fame, with wealth, and many of them became more unhappy than they had ever been before, because, and that is, there was an excessive attachment to outcome as some future point will provide me with fullest satisfaction, will make me into the fullest version of myself, it doesn't happen, so you make it, and so there are many people who make it in the eyes of the world, and this is the very thing that makes them extremely unhappy, and they can't even take refuge anymore and say, oh okay, it's going to get better in the future, because they have arrived already, where do you go if you have your, in the, all the things that people believe are signs of the ultimate success in this world, now you have your private jet waiting for you, you have your big houses in various places, you can do anything, go anywhere, have any sensory experience, feel important because people admire you, so you see yourself in magazines and so on, and of course you have to be careful, because these things are very precarious these days online, if you do one wrong tweet and you're gone, but that's another matter, so, and you're not, you're unhappy because you never learned to go into the vertical dimension of life and realize that fulfillment cannot be found in, this is the manifestation, can only be successful if you do not expect to find yourself in whatever you want to manifest, it's, you need to treat it as a play, Leela is a word used in Indian philosophy, spiritual philosophy, the divine play, it's a, you play with form, there's not, whether or not it happens is a secondary and relatively unimportant thing when you're already deeply rooted in the aliveness of the present moment, that's where it comes from, and then you give your fullest attention to the step you're taking at this moment, instead of continuously losing yourself in your destination, and if, because if you're mentally lost in your destination, the quality of the step you're taking at this moment decreases, quality is something that is hard to, you may not know what I mean

when I say quality, it means how much consciousness is in it, there can be quality in the slightest thing you do, because it means, are you doing it simply as a means to an end, or are you giving your fullest attention to what you're doing, so many people are held back because they have an excessive attachment to outcome, that is also, for example, that's one of the main teachings of the Indian Bhagavad Gita, the wonderful, one of the great books of Hinduism, if you haven't read it, you should, Bhagavad Gita, and it talks about the importance of not looking to the fruit of your action, so be completely present in the action, but renounce the fruit of the action, so that is the secret of successful manifestation, you know, and again, coming back to my analogy of pilgrimage, yes, it's, there's a certain importance in your destination, but it's not, it's not the ultimate, the destination is, it's a good thing to have a destination, you know where you want to go, you know the direction in which you want to go, so you're conscious of that, but your fullest attention is in the present moment, this is a reversal of normal living, in normal living, your awareness of the present moment is peripheral, and because you're so much more concerned with where you want to get to, or your past, or the future, and you're hardly aware of the present moment, it's just peripheral, that gets reversed, the, your awareness of where you want to get to is, continues to be there in the periphery of your attention, like a person on a pilgrimage, you know where you're going, let's say you're in Spain, in northern Spain, going towards Santiago de Compostela, and that is, it's fine, you want to arrive there, but this step you're taking right now, this is what the ultimate, that's the, the whole journey consists of one step at one time, the entire, entire life journey consists of the step you're taking at this moment, and what is the quality of the step you're taking at this moment, what is the attention that you give it, give it at your fullest attention, then that is the, the transformation of happens through the journey of being, you become more and more present, and then finally you arrive, oh, fine, and where do you go from there, well, you have to go, you're not going to be there for that long, then you have to go somewhere else, if that was the ultimate, it's, you're going to be very disappointed by the things that you achieve, oh, is that it, and I've been looking forward to this for years, is this really it, and of course it's not it, it's the present moment is it, that also means if the, for some reason you should not arrive at your destination, maybe you die before you can get there, or something else happens, who knows, maybe some, something else prevents you, suddenly there's a, there's a pandemic that suddenly stops you in your tracks, and so you're, you don't make it, it's almost irrelevant whether or not you arrive at the destination, because this, what the important thing was the journey, the step at this moment, that brings about the deepening into the vertical dimension, whether you arrive or not, who cares, well, it's nice when you arrive, it's fine, but that is not, that is not that which liberates you, that frees you, that gives you ultimate satisfaction, it cannot, and so you become liberated from needing to arrive somewhere, then you regard it as a something that you, in this world, you play with form, it's a play of form, and yes, the universe may want to create something through you, and it, maybe it will, and when it is, it's lovely, it's beautiful, but it's the act of creation, not the final product, because the final product of any creation is already the

beginning of dissolution, and the level of form, when you, when you, let's say you write a great, you write a great best seller, okay, and where do you go now, okay, you have to write another one, okay, and then is it going to be as good as the first one, probably not, or maybe it is, there are many people in this world who feel they haven't arrived, that's a common disease, it's a misconception, they feel this, this sense of lack, that's, there's something I haven't, I, there's also a syndrome that's called, somebody told me a while ago, it's called the fear of missing out, the fear of missing their field, that's, there's something, it's a, my life has failed, the terrible fear, or I haven't made it, I haven't achieved my goal, and maybe it's too late, the mind says too late to achieve it, or, and you have all kinds of narratives that are created on the basis of that misperception, so the important thing is, ultimately, what you achieve in this world is secondary, your greatest, your greatest achievement is to be conscious now, is to, to be, to realize this vertical dimension of being, to become aware of being, that is the awakening, that is your greatest achievement, then the, the universe wants to awaken, otherwise you couldn't awaken, the universe was creating millions of life forms manifesting continuously, increasingly complex life forms on this planet, many other planets, uh, millions, billions of planets, and billions of life forms, even on this planet, it creates life forms, gradually manifests more consciousness, that's one, the universe wants that, the universe also wants to, one could call it the dream of, the dream of creation, the dream of form, the consciousness loses itself in the forms, it loves to experience that, and the universe gradually grows and becomes more conscious, and at some point, this expansion into multiplicity and complexity, increasing complexity, this expansion of the, of the world of form, this is the outward journey, at some point, that reaches a point where suddenly, the universe begins to awaken out of the dream of form, it had lost itself in every form, every form, experience itself as autonomous in the human form too, you were lost until you began to awaken, you were lost in your, the dream of your life, and that was, you derived your sense of identity from that, the return movement, as I call it, is the awakening of the universe, where it becomes aware of itself, the one consciousness becomes aware of itself, and that's, we have it, we're at this point now, where the outbreath of the universe is approaching the end, this is a, I'm talking mystical terms, don't be too concerned about it, science cannot verify this, the outbreath of the universe has come to an end, and the universe is beginning to breathe in again, where the multiplicity of things returns to oneness, complete oneness, that's now in, in our terms, that would have happened in several billion years from now, where the, the big bang was the expansion, and then this contraction, in physical terms, we have basically this, that physical term is only the surface of things, it's like the beating heart too, the heart beats, it goes, the inbreath and the outbreath, these are the two movements, and you find these in yourself too, there's a tendency in you, you want to do things and create things, but you also want to be, and more fun, the being is becoming more important for you now, and the two, we are at the point where you can bring the two together, I wrote about that a little bit in the New Earth, you can bring the two together, the awakening consciousness, that you become aware of yourself as the underlying

being, and from there, you can cooperate with the universe, co-create, and create whatever it is that you want to create in this, ultimately it's not you, because you as a separate entity do not exist, it's you as an expression of the one, then the one expresses itself and creates through you, but if that sounds too complicated, it's the important thing is to realize, coming back to practical things, to be very much, very careful of not attaching yourself to some outcome, and to be very careful not to fall into the delusion that your sense of self-worth, for example, let's put it like that, depends on achieving a particular outcome in the world of form, now that's a big one, so that your sense of self-worth does not depend on what you know, what you can do, what you have achieved, how you look, what you possess, all these things are usually used by people to determine their sense of self-worth, what you own, what's mine, what you, the ability, I can do this, but other people can't do this, my body, how my body looks better than others, for some people for a while, until it doesn't, what you know to be identified with some kinds of knowledge and opinions, so you derive your sense of self-worth from one or several of these achievements, what have I achieved, and you look back, and that's a delusion, because you cannot find your ultimate sense of self, which is self-worth, and self is the same thing in any of these things, they are nice when they happen to be appreciated, it's, oh, that's nice, it's very nice, it's not the ultimate thing, and it probably won't last, it'll either leave you, or you will leave it, or it no longer functions as something that gives you satisfaction, it could suddenly turn into its opposite, something that makes you unhappy, so your sense of self or self-worth is derived from a more immediate place, and that is what I sometimes call, as you know, the vertical dimension, where you become aware of yourself as the aware presence, there's something in you that's far deeper than the person, that is the ultimate source of satisfaction in life, what is that then? It's to know yourself as consciousness, consciousness becoming aware of itself is the ultimate source of satisfaction in life, you're free of the person, it's still there, but you don't look for yourself in it anymore, so the ultimate source of satisfaction is found in the present moment, and that is the secret, and that the Indians knew that, the Indian teachers, and they described that realization, which is an awakening relation, by using the three words, stringing them together as one word, they have come from Sanskrit, sat, chit, ananda, three words, string together as one word, sat, chit, ananda, sat means being, chit means consciousness, ananda means joy, or bliss, sometimes it's like this, bliss, I call it joy, now these three are three facets of the same thing, or no thing, being, sat, chit, consciousness, bliss, so sat and chit together, being and consciousness means the awareness of being conscious, being is sat, being, consciousness, joy, they are one thing, it is the joy of knowing, of being conscious of your being, it's all one thing, or no thing, it's not a thing, sat, chit, ananda is the realization, being, consciousness, bliss, to be aware of yourself as the conscious being, that is a joy, that's the liberation from the person, and then you can play around with the person, it's fine, and that's where your sense of self-worth arises, because it's not the self in the conventional terms, it's the consciousness, what the Buddha called spaciousness, or emptiness, spaciousness, and the Buddha also called it the non-self, it's the not, but that

is what we are talking about, that's the ultimate realization, so I'm mentioning that because it's very important, because otherwise, even if you master to some extent the art of manifestation, if you don't know the underlying truth, even that will make you unhappy ultimately, even if you achieve what you had set out to achieve, it's not going to fulfill you for very long, there's a saying, I don't know who first said it, there's two ways of being unhappy, one is not getting what you want, and the other is getting what you want, now getting what you want makes you happy for a little while, until it doesn't, but if you were not attached to the outcome, as the Bhagavad Gita says, not attached to the fruit of the action, then whatever the fruit of the action is, can be enjoyed for what it is, oh nice, very nice, knowing that it's not going to last, nothing lasts, and you might not even be that interested anymore after a while, but while it's there, it's very nice, enjoy it, so I need to mention that, because sometimes when you read about manifestation, there are good books about how to manifest, some of them omit the most important part, and which is what we've just been talking about, and that's the very foundation for your life, and by omitting the most important part, then people who achieve these things are not made happy by the achievement, in some cases, as I said, they're even more unhappy than before, because after that, what else can they look forward to, in the eyes of the world, once you have your private jet, and your many houses, and your yacht, and your whatever it is, the people look, think, determine success, adoration of others, look, everybody loves me, and then that's a trap, that's not it, so the self-esteem, there was a, I told the story a few years ago, I read it a long time ago, the Dalai Lama was answering questions, and somebody asked him a question about self-worth, or self-esteem, he said, many people have a problem with self-worth, or self-esteem, can you please comment on that, and then, of course, he said, what is self-worth, and then he asked his interpreter to explain, what is self-esteem, or self-worth, and the interpreter was talking to him for several minutes, and he still didn't get it, and he talked, he tried to explain, he just couldn't get what self-worth, or self-esteem was, he does not derive his sense of self from his position, you can see it when you listen to him, that he's not attached at all, he does not derive his sense of importance from his position, one would think if you're the Dalai Lama, you must feel really important, you have achieved a great thing, but he hadn't even achieved it, from birth, he was already, well, soon after he was born, he was already chosen, so he certainly, but no, he didn't have, and it was almost impossible for him to understand that people have a problem with self-esteem, and so, because his sense of worthiness does not derive from externals, from position, in no conceptual sense of self, but a deeper sense of self, not a conceptual sense, it's all connected, not to be lost in a conceptual sense of self, that's associated with things that you achieve, and then the things that you achieve improve temporarily your conceptual sense of self, and then you derive your identity, for a little while, an enhanced sense of identity, from your conceptual sense of self, because you add your so-called achievements to who you think you are, and again, it doesn't last, so the basis for all is, again, it's all very simple, the step you're taking at this moment, give it your fullest attention, on the, so that's, the present moment is no longer relegated to the periphery of your consciousness, it

becomes the focal point of your consciousness, what is relegated to the periphery of your consciousness is your destination, but you still have one, it's good to know where you're going, to some extent, you have some kind of direction in life, you have a goal, it's not bad to have a goal in life, that's your, the place, on pilgrimage, you want to arrive at that, that site of where you, the holy site, or whatever it is, you have that goal, and that's fine, but in the meantime, the journey, the step you're taking, what is the quality of the step you're taking at this moment, that's the ultimate, and if that is of high quality, then you can be assured, even if you do not practice any specific manifestation techniques, even if you do not practice them, you can be fairly assured that the so-called future will look after itself in a harmonious way, if you give your fullest attention to this moment, and because this moment is very deep, this moment is inseparable from who you are in the essence of your being, because ultimately what we call this moment is the consciousness of this moment, the consciousness that underlies everything.

[Speaker 2] (1:42:31 - 1:42:37)

And now, Conscious Evolution, session three, recognizing divinity in every human.

[Speaker 1] (1:42:52 - 2:35:13)

The one thing that you will not achieve by making it into a goal is this state of awakening, or being fully yourself, is another way of putting it, being, realizing the essence of who you are, and so you will be striving away from the only place where it is accessible to you, and that's in the vertical dimension of the present moment. So for everything else, manifestation practices can be helpful, but not for realizing who you are, because there's no, you don't achieve anything, you don't attain anything by spiritual awakening, that it's not an achievement, it's not an attainment, it's a realization. That means it's already here.

So if you look to the future for it, you miss the fact that it's already here, and you don't realize that that's the place where you haven't been looking, because you're looking to the future, and this is why I'm saying it becomes a great obstacle, if you look to the future for enlightenment, fulfillment, whatever it may be, that becomes the obstacle, and you won't get, you won't find it, and you will be striving, even you might be engaged in arduous spiritual practices, very determined to awaken, but you have in your mind a future goal that you want to achieve, without, you might not call it that, but underlying your practice is this assumption of arriving at a future goal, and that is the greatest obstacle to that realization, because what is future?

Future is basically inseparable from thought, because the future exists only in your mind as a thought form. I'd be very happy to listen to anybody who wants to prove me wrong, because then somebody would come to me and say, here's a future, I have discovered it. So far, nobody has come to me and said, here's a future, you are wrong, the future is more than just a thought form, and I don't think anybody will come.

So now that means if you're looking to the future, you have a thought form that you are pursuing of yourself as the fully awakened one, or whatever term you use, so you are pursuing a thought form in the future, which the inseparable future in thought, and then you reach the end of this incarnation, and you become frustrated, because you haven't found it. Why not? Because the thought form, or the future, the future self, prevented you from discovering what's already here, discovering who or what you already are.

So, it's a reversal of normal practice, is yes, you need time for everything in this world, in order to do this, any action unfolds in time, for anything you pursue, you want to acquire something, achieve something, become good at something, all these things require time, yes, but the one thing that does not only not require time, but the one thing to which time is the obstacle, is that self-realization. For everything else, you need time, and that's fine, but to find yourself, you don't need time.

That is an amazing realization. The Buddha also had to learn that, he didn't know that when he started off. When the Buddha started off, he realized the unsatisfactory nature of normal human existence.

He saw, there's so much suffering, and then you die. So, he saw the unsatisfactory nature and said, there must be a transcendent dimension, there must be something beyond. So, for many years, he practiced seeking to find enlightenment, transcendence, and he practiced the most arduous disciplines with great teachers.

He almost killed himself with the spiritual practice, and after several years of spiritual practice, he still hadn't, wasn't any further to his goal of enlightenment, and then he said, well, I've had enough of that. That, by the way, is not a literal quote from the scriptures, this is my free translation. He said, I've had enough, and he stopped his spiritual practice and he sat under a tree, and then that was the big moment.

He sat under a tree, and suddenly, the realization happened, enlightenment. What does that mean? All doing came to a stop, he realized through the doing, he cannot achieve being.

Being needs to be discovered, but not achieved. So, no matter what he did, he didn't achieve it, because you cannot achieve it. You cannot achieve enlightenment, you can discover it, it's already here.

And when he sat under the tree, all doing came to a stop, all future came to a halt, there was no more future, all seeking stopped, seeking for an enlightened version of myself, basically, that stopped, and then it happened. The realization came to him, and that was the moment of enlightenment. So, there's a deep lesson in that.

Now, of course, some people say that the Buddha's search through spiritual practice was unnecessary, you could say that, if he had realized, before he started his arduous

spiritual practice, if he had realized that that was unnecessary, not only unnecessary, that it was ultimately misleading, then he would have sat under the tree immediately. Okay, that's an interesting perspective on it. But one could also say that he needed to go through that in order to realize the futility of it, and then give up.

The surrender only happened as a result of being frustrated with spiritual practice. So, who knows whether one could say it wasn't necessary at all, or he had to go through it. I have a way of putting this, and that is, the question is, my answer to the question, do you need time for spiritual realization?

Do you need time to wake up spiritually? And my answer is, you need time until you realize that you don't need time. So, you come to a point of, the vertical dimension suddenly opens up.

So, one cannot really start, some spiritual teachers do that, they tell people, there's nothing you can do, there's nothing you need to do about waking up, you either wake up or discover who you are. Very often, it's not very helpful. It doesn't leave people, and so, it's helpful to do, to want to achieve this or that.

Every human being needs to arrive at a point where the doing is realized as ultimately not leading to the ultimate goal or realization. But you may have to become frustrated several times, quite a few times, before you realize that no amount of doing will ultimately lead to the realization of who you are. In fact, the doing is the obstacle.

But sometimes you need to go through that stage of doing to fully realize that. So, to project a, to pursue a state that you want to achieve is not to be encouraged, but to realize that there's nothing to achieve. And who you are in your essence is already complete, full, perfect.

In your essence, there's nothing that you could add to who you are. You're already one with God, to use that term, one with source, the source of all life. You're already one with that.

On the level of manifestation, there are many things that where you could improve your life as this manifested being that you are temporarily. You can learn new things, explore new things, achieve, get, obtain. And then, of course, it leaves you again.

Nothing stays with you in the world of manifestation. It comes and then it goes. So, there's nothing wrong with doing and achieving and obtaining.

But for realization, it's not helpful. It's a hindrance. So, we come to the point of where doing and being are reconciled in yourself.

To reconcile in yourself the dimension of being with the dimension of doing. And that is the ultimate art of living, we could call it, that we need to learn or master, is the

reconciliation of these two dimensions in yourself. If you let go of all doing, then an important dimension is missing in your life.

It has happened to some people, some people who have had sudden realization. So, they just lost all interest in doing anything. To some extent, it happened to me too.

For a few years, I lost interest in doing. And then I realized I'm still here and the universe requires me to do certain things. It requires me to do certain things.

I could feel it and there was a pull. And finally, I had to do. Is there anything, any kind of affirmation, could that possibly be helpful in realizing this essence of who you are?

Could there be any affirmation that could be used as a pointer into the vertical dimension? And yes, you could use certain affirmations. They don't express the truth, but they can be a pointer.

For example, there was an Indian spiritual teacher, Nisargadatta Maharaj. He had a little store where he sold cigarettes. Not karmically the most beneficial job, but that's what he did.

And he went to a spiritual teacher and the spiritual teacher said to him, you are not a person, you are consciousness. Sorry, he wasn't highly educated, but he listened carefully. And then for quite a long time, don't remember for how long, several months or a year or two, often in his mind, the thought would come, I am consciousness.

I am consciousness. And this little thing brought about his awakening. Not the words, but the words were pointers.

The important thing is what the words point to. So the words, I am consciousness, what comes after the words is the realization. It's not in the words.

So I am consciousness. And then you stop, the thought comes to an end. And when this thought, I am consciousness comes to an end, the realization that I am consciousness is suddenly there.

And in that sense, a verbal pointer can for a little while, if you don't overdo it, be useful. I am consciousness. Or you could say, if you want to have a little bit of a link with creativity, the infinite creative power of the universe is within me and one with me, because that is the unconditioned consciousness.

The infinite creative power of the universe is in me and one with me. But then you have to stop the thought. Don't carry on continuously.

You can say it a few times, but the important thing is to stop the thought. Then the thought is a pointer, not as some kind of explanation to believe in. There's no point in, I believe that the infinite creative power of the universe is within me and I'm one with it,

doesn't help you unless it becomes a deeper realization.

The realization comes when the thought stops. You need to leave the pointer behind after you have used the pointer. You go beyond the pointer and then comes a moment of just silence, but it's alive, stillness, alive, spacious stillness.

And then there's the realization. And then you can sense it, the truth of what the pointer said. You realize the truth of it and then you don't need it anymore.

So that's a little bit like one could say spiritual practice can also have that function. You need to know all spiritual practice needs to take you to the end of the spiritual practice. It needs to take you to the end of thought.

And at the end of thought, you don't fall below thought, you rise above thought. At the end of thought, there's awareness. So that sense, the Buddha said his teaching, he compared his teaching to a raft, the raft, it's you go on the, there's a river.

How do you cross the river? You build a raft, the boat, and this boat or this raft, you step in and it takes you to the other shore of the river. Once you've reached the other shore of the river, you leave the raft or the boat behind you don't need to carry the boat around with you.

After you've reached now, in this teaching of the Buddha, the other shore, the other side of the river, of course, means the dimension of being the transcendent dimension, the realization of the essence of who you are, that's the other, the other. This shore is the manifested in this analogy or in this parable. This shore is the world of the manifested.

The other shore of the river is the world of the transcendent. So the raft is what you can, is something that you may use, and then you leave it behind, you don't carry a raft around with you. And so if you use certain pointers, yes, you can.

It's best to find your own that are simple expressions of who you are, who or what you are in your essence. So certain affirmations, simple affirmations, even I just mentioned, I am consciousness, Nisargadatta used for a while. You could even drop consciousness.

If you want the simplest affirmation that points to the vertical dimension, you just say, I am. You don't even need to add consciousness. Might be even better.

I am. And after you've said I am, sense what that means. But you've left the words behind.

I am. Sense the deep meaning of those words. So in that sense, it can work if you use it for a limited time.

And so you could say it's a manifestation practice that you could use, very simple, to discover the unmanifested. An unmanifestation practice. But you don't have to.

Some people, for some people it's helpful to use pointers and others don't need to do that. Another simple one, of course, is there's only this moment, for example. There's only this moment.

This moment is all there is. The now. And then realize deeply what that means.

And that's beyond concepts. There's only now. When your mind is taking you to all kinds of unpleasant places, you can always come back to this.

There's only this moment. There's only this. And the now, of course, is the opening into the vertical dimension.

So you become aware of the present. Whenever suffering arises, you don't want to manifest suffering, but millions of people on a daily basis continuously manifest suffering. But you don't want to.

So when you, the beginning of an awakening is the realization that you are manifesting suffering. Of course, that's already an awakening there, because if you're very unconscious, the blame for all your suffering is always elsewhere. It's never in your own mind.

When you're very unconscious, other people, the world situation, fate, God, destiny, your karma, your parents, the unjust system, whatever, all kinds of things, they're all to blame. They cause your suffering. And you haven't realized that you are manifesting, your mind ultimately is manifesting.

And in fact, if you tell this to a person who is not ready to hear that, they will get very angry. Very angry. So, but that realization, your mind, the unconscious mind, manifests suffering.

And when you discover that ultimately the suffering arises in your mind, because your mind reacts to things, your mind creates a narrative that makes you unhappy. Not the situation, but the narrative that your mind creates around the situation makes you unhappy. When you discover that, that's the first stage of the awakening is, oh, and at that moment, that's an amazing discovery that virtually all your suffering is created by your mind.

Amazing. And then you realize you don't want to manifest that anymore. And then you want to manifest something else.

But first, before you manifest something else, you need to stop manifesting suffering. And a good way is bringing your attention into the present moment. This, what is my problem now?

What, nothing. What's wrong with this moment? This moment is as it is.

What's the problem? So bring your attention to now. Whenever you feel unhappiness arising, look at your mind and bring attention to the present moment, which always means the externals of the present moment.

That's a manifested dimension of the present moment. And then the essence of the now, which is consciousness, awareness, presence. And so that's how you stop manifesting suffering.

And then you can, if you want to manifest other things from once you have the foundation, which is the being, then you begin to work on the two levels. So you reconcile the two, the being and the doing in your life. And that's your purpose.

And you will not always succeed. It's, you fall back into, usually you fall back into losing yourself in doing, and then you suffer. And this unhappiness that arises, you can then use as a very helpful way of telling you, you've lost yourself, you've lost the present moment.

And once you know that, you can come back. There are many people in this world for whom the human interactions that they have through technology are much more important than the actual interactions they have with human beings. They interact through social media with countless people.

And the virtual world comes to them more important than their actual surroundings. It's an amazing thing. I don't believe that is a very helpful thing, but that's how it is.

It's a huge challenge. So you have that level. Then you have another level where you come in contact with the world through what we might call mainstream media.

You get the news and you get commentaries. And mostly these days, the news and commentaries are mixed up. They come in one.

You can't just get the news anymore. Then you already have the news already embedded in a commentary. And you get, there's also that third level becomes also for many people almost more important than their daily existence with the people that they actually know and interact with.

Your experience of reality or your world consists of these levels. So you have to look at these. I think I can try to perceive those three levels.

First of all, it's important not to lose touch with the fact that level one, where you have actual human interactions with people in your daily life, which is relationships that you have, people you work with, people you meet casually, but actual human interactions, that really is the main part or should be the main part of your life should be that the actual living experience. And so what I'm recommending is that you separate for, see if you can separate those levels and look at the primordial level of your actual experience

with human beings, leaving aside for a moment, social media and leaving aside watching the news every day and all the other things connected with the news, whatever, leave that aside for a moment. And it's important to see the difference.

So when you talk about negativity and destructiveness and or anger and antagonism and conflict everywhere, first of all, look at your life, your actual life, does that apply there? Or to what extent does that apply there? Because that's an important part of your reality is the reality that you create, that you manifest in your personal life.

That is primary, I would say, is that sometimes, of course, the reality that you see in the mainstream, the media, when you watch the news, sometimes the two meet, as I said before, they can meet, but you need to take responsibility for your life here, on the level of personal interactions, that's where it starts. And that's where you can do a lot of good and you can do harm too. Do you contribute there to human unconsciousness?

Do you contribute there to the awakening of humanity? Every encounter with another human being, whether it's a person you've known for a long time, family member, spouse, whatever it may be, or whoever it may be, every interaction with a true interaction, not talking about social media, every interaction with another human being is important. What is the quality of your consciousness as you interact with actual human beings on that level?

Every interaction that you have with another human being is of great importance, because the world changes from there. So you begin that, do you emanate, do you have empathy, do you operate from ego, or do you judge people, do you judge, do you confuse people's ego and unconscious behavior with who they are in their essence, or are you able to see the unconsciousness in certain people that you may meet, and then look deeper, realize it for what it is, a dysfunction, a temporary dysfunction in a human being, and you can still have compassion.

Do you emanate goodwill towards other humans, even humans that can't do anything for you? I have an empathy, do you feel their being, and only feel their being if you can feel your own being, and you can feel their being is a refraction of yours, you are, there's one consciousness, one being. So do you emanate goodwill towards others that you meet?

And all these are important things to be aware of, because that's where your world, that's the foundation for what you might call your reality, your world. So realizing potential, as the Course in Miracles says, which is this course for transformation, which some people find very helpful, but not everybody, every time you meet a human, it says that it's a holy encounter, a holy encounter. I would add potentially a holy encounter, because in actuality, in most cases, it's not a holy encounter.

But potentially, you can recognize the divinity, not just the humanity, the humanity is a conditioned part of every human being, that's the humanity. You see the humanity, and

every humanity is deficient and imperfect. Every human on the level of being human, the humanity is very deficient and imperfect.

So you recognize that. But are you able to recognize what I could call, I rarely use that word, the divinity in every human, because in every human, there's humanity, which is conditioned mind, mental, emotional field. Are you able to see that without completely realizing, confusing this with the true identity of that human being?

Or are you able to see it and see beyond it? That means, seeing beyond it means to recognize the beingness of the other, their essential beingness, which we could call their divinity. They are also, they emanate from this one source of all life.

All beings are emanations from the one source. And so you recognize that. And then it's a holy encounter.

When you see more than the humanity, even though it may not be that easy, because the humanity may be quite overpowering in its negativity and destructiveness. But that's part of your spiritual practice with every time you meet a human being, to see their divinity and their humanity. Then, after a while, you see the divinity more than the humanity, so to speak.

And this is why I use the English term, human being, which we use because the English language does not have a word that includes both men and women. Traditionally, in old books and so on, people use the masculine, all men, and they included women, but the human were never mentioned. Because English language doesn't have a word for man and woman.

The German language does, which is mensch. Mensch means could be, is a man or a woman. But English, you have to say human being.

But I think that's a good thing, because that shows the two dimensions. You are a human being. On the human level, you're a conditioned entity.

That's your condition by your past, by your culture, even by the language that you grew up with, by the parental background, all kinds of things. You are a human. And the human only is ego, a human ego.

And then you have the being, the human being. Being is the unconditioned, the consciousness, the unconditioned consciousness. It is true that there is an increase in the collective at the present time of what we might call dysfunction or disorder, or even chaos, disruption.

We are entering, or we have already entered collectively, a time period of collective disorder or disruption or chaos. There are time periods that they fluctuate. It's always there.

It's true that the media, the media actually is part of it. They don't just report it. They amplify the disruption and the chaos, unfortunately.

I'm not blaming anybody there. Some people say there's all some evil plan behind it all. Maybe there is, who knows, some conspiracy theories.

Maybe one out of 10 conspiracy theories might actually be true, but we don't even need to go there. The fact is that the mainstream media is part of the disorder that is increasing disorder in this world. And my feeling is there's more to come.

So be spiritually prepared. Very important. Be spiritually prepared so that you do not become part of the disorder that's happening.

And increasingly, I believe, going to happen even more in this world. We are moving. The world always moves between order and chaos.

There are two polarities. You should always strive for order. That's important in your life, in the world.

But realize the world for its evolutionary progress also needs chaos, periods of chaos and disorder. And out of chaos and disorder, a new order develops. And so there's a gradual evolution of consciousness.

When there is disorder, there is a regressive movement, which means most people become relatively more unconscious. And in the present time, anybody who is not awakening, even to some extent spiritually, will be drawn into deeper unconsciousness because they become part of the collective movement towards disorder or chaos when structures dissolve. And that is a challenge for humans.

Now, especially for you, everybody I'm talking to, and many others, of course, it is your challenge to stay conscious while this is happening so that you do not become contaminated by the collective negativity and unconsciousness. It doesn't mean that you necessarily need to completely withdraw from the world. You can still attempt to the best of your abilities to create a better world.

If you have whatever your sphere of influence may be, see if you can bring in more consciousness into whatever you do, whoever you're in contact with. Be a bringer of consciousness. You bring consciousness into an unconscious world.

Without creating some mental conceptual image, I am the bringer consciousness, then you're lost in ego again. But be prepared for increasing challenges in the collective. Do not be drawn into reactivity and do not be hypnotized by these events when you watch what's happening in the media and so on.

Stay present. What you're watching is an evolutionary story. Humanity is displaying,

probably entering a regressive period, as they sometimes happen before there's a further awakening of consciousness.

Perhaps, I'm not for sure, but there's a good chance we're entering a regressive period, which is perfectly fine. What you're watching is the evolutionary growth of the human species. So they are manifesting whatever behavior corresponds to the particular stage in the evolution of humanity.

The evolution is towards more consciousness. That's for sure. So don't lose yourself.

Be present while you watch. Don't watch too much. Just watch enough to know what's going on.

But don't be hypnotized by the media so you can't stop watching. Very important is don't be drawn into the unconsciousness, for example, by regarding certain groups of people as enemies of your dehumanizing certain groups of people by calling them this, attaching certain labels to certain people. The dehumanization, of course, racism is one example of dehumanization.

When you attach mental labels to a whole group of people and you egoically identify with these mental labels, so you're imposing collective identities on you, other humans, and you completely, it's a deep form of unconsciousness. So there are many ways of you can even demonizing other groups of humans in the collective, very dangerous things, but it's unlikely that this will happen to you, but it could if you're not careful, if you're not alert. So be present and see it for what it is.

Don't be part of it, but do not necessarily refrain from taking conscious action wherever you can. Even conscious action if you engage in social media, be careful that you're not drawn into anything reactive from social media. You don't attack other people on social media that was very unconscious.

You can present a viewpoint, you can present an opinion, an alternative viewpoint, whatever it is, but stay conscious in all your interactions. So the greatest challenge is in an age when there is a growth of temporary increase in unconsciousness on a collective level, your challenge is to stay conscious as a human being who is conscious while this happens. And I therefore recommend on a very practical level, next time you watch the news, while you watch the news is beware of yourself, your presence, your awareness while you watch, so that you don't lose touch with the deeper level of who you are and see that, yes, it is a distorted view of reality, but yes, these things are happening, but nevertheless, it's not the totality of what's happening.

And it no longer has the power to draw you in, to make you unconscious. It has a gravitational pull. The media, social media too, has a gravitational pull, and you're not careful, you go.

And you notice when you watch it, and you're not aware, your mind stops. You're not thinking, your mind gets completely taken over by what you're watching, all the words. While you're watching, you're not thinking your own thoughts very rarely, and you're just, so your mind gets completely taken over.

It's quite dangerous. So, but this cannot happen if you're aware. How do you, how are you aware?

Well, one way that I recommend is, if you find it difficult, be aware of the inner energy field of your body, the inner body, as I call it, incorporate that into your sense of presence. So every, you're present with every cell of the body, and then you can watch. And then you realize that which is beyond all the unconsciousness.

And it's in you. It's also in every one person that they don't know it. It's in every human, but so you, you can remain peaceful, even while the world is chaotic.

That's a challenge. I'm not saying it's not a challenge. But you, this can be a huge, and the world needs that, of course.

It needs that, especially in periods of chaos. It needs a certain number of humans who remain essentially at peace. They remain peaceful.

They don't contribute to the chaos of the world. So let's see, we're moving into very interesting times. And there's nothing to fear.

If you're because ultimately what people are afraid of is death. And death, of course, is assured to the physical body will dissolve. But find death before death finds you.

And then there's nothing to fear. How do you find death before death finds you? Well, by dying to the mind created egoic sense of self.

That is a conceptual identity. And by dying to that, you realize your essential identity, which is pure consciousness. And that essential identity, Jesus called it eternal life.

And in Buddhism, eternal, of course, means timeless, eternal life. In Buddhism, it's sometimes called Amaravati, which means the deathless realm, which the dimension of the deathless, the dimension where there's no death. That's a wonderful description.

Let's see, transcendent dimension. It's your mission in this world is to awaken to that. And then you no longer fear things in this world.

In 90 years from now, or let's say 100 years from now, everybody who is alive on this planet will be gone. And it's short lived. The life of the human is short lived.

But the being, the being is the timeless dimension of who you are. It's who you are, beyond form. And then you can watch the news, not being fearful.

And then even if some huge disaster were approaching, it wouldn't matter that much because you know that everything that we perceive here is one could say the surface of reality. All the things you perceive with our senses is a surface dimension. And underlying that there is something deeper.

It's like the surface of the ocean and the ocean. Don't just live on the surface of the ocean as a little ripple. But realize you're not only a ripple, because the ripple is going to die soon.

But more essentially, you are the ocean. But the ocean would not have realized its own essential identity if it hadn't first lost itself in the ripple identity. And this is why the Buddhists say, if there were no illusion, there would be no enlightenment.

So even that is all part of the evolutionary process, which is so vast, we cannot possibly understand it through the mind.

[Speaker 2] (2:35:19 - 2:35:35)

And now, Conscious Evolution, session four, the power and promise of the present age.

[Speaker 1] (2:35:48 - 3:29:24)

Sometimes you may want to manifest specifically, not in order to achieve something that will eventually bring you to some kind of ultimate fulfillment, because it won't, if you have missed the depth dimension, the being. But because that's part of being here in this world, because the universe delights in manifesting and creating forms. So you might as well participate.

In fact, you're meant to participate in it, the process of creation. The reality that you manifest is different when you know yourself as a being, primarily. And then you can accept what you are, who you are as a human, and you accept other humans, humanness, humanness, which is always imperfect and limited.

But your humanness is no longer a huge troublemaker when you are connected with a depth dimension of who you are, the being that you are, the awareness. There are certain situations where action is not possible, at least not right now. And those situations require complete surrender.

But many other situations can be changed by taking action. So bypassing is to avoid taking action, for whatever reason the mind comes up with. And that is the external bypassing.

But even more importantly than that, internal bypassing is not to acknowledge the emotions that you feel, to deny the emotions that you feel. That emotional pain, for example, not to look at emotional pain. So when you deny...

Now, spiritual people and religious people have been doing it for a very long time. The internal bypassing is to deny the reality of what you're feeling. Traditionally, if you're a religious person, let's say maybe you're a Christian and you've been taught that a Christian is a good person, then you may deny certain destructive emotions, extreme anger within yourself.

You cannot admit to yourself that you are angry because it would conflict with the mental image that you have of who you are. Most people live through a mental image of who they are. And if there's an emotion, certain emotions that conflict with the mental image, the emotions are denied.

So that's internal bypassing. And you continue to be a highly spiritual person who does not have these painful emotions. But of course, they will come out and they will force you to...

You will be taken over by them periodically. That's how a person in the past, but Christians often who are unconscious, have this image and then they were very cruel to their spouses or their children and could not admit that the cruelty came from their anger, never acknowledged. So the trauma that happens in many humans, both on a personal level and on a collective level, and the trauma can be of a personal kind and let something very bad happens to you, your pain is inflicted on you by other humans, often in childhood, but also later almost.

And that leaves behind emotional pain. So you live with emotional pain. This can be collective also.

It could be the emotional pain of... It could be... There could be a racial foundation to the emotional pain.

In other words, the collective of an entire race could, in the collective energy field, they could have the accumulation of pain that goes back centuries sometimes. And so this I call, as you probably know, I call the pain body, which has a personal aspect, but things you experience in your personal life that leaves that pain, but also a collective aspect. Some have already transcended it.

You can transcend it, but it's not fooling yourself and bypassing and saying you have transcended when you haven't. So that is... It was also there in the entire nations in the world where huge suffering happened on a very large scale, such as Germany and Russia, enormous suffering, and that left behind a collective a remnant of collective pain in the entire energy field.

And virtually every human who lives there has some share in that collective pain body. So then every human has partly a personal pain body and partly a collective pain body. And sometimes one is stronger than the other.

So it's very important to recognize that because both the victim and the perpetrator have a share. This is how the collective pain arises. But how do you deal with it?

You have to deal with it. Every individual has to deal with it within themselves. That's where it is recognized.

To recognize that it's there, to recognize it directly so that... Let's say it is... It could be anger.

It could be things that are related to anger. It could be resentment. It could be any kind of...

It could even be rage. That's fine as long as you recognize it within yourself for what it is, and then you can begin to use it and transmute it into awareness. And that is why humans who have a strong pain body, whether it's personal or collective, actually the strange thing is are more likely to awaken spiritually than those who have a weaker pain body.

If you don't recognize the accumulated suffering within yourself for what it is, then it becomes unconscious. When it's unconscious, it can easily rise up into your mind and create certain thoughts. Then your thinking becomes controlled almost by the pain body, and then your thinking becomes emotionally controlled thinking, and it can no longer be rational.

And you would then... The ego would be there without awareness. The ego is there.

The great danger is to any human who has suffered, who has a strong pain body, the danger is that the... You develop an image, which is a mental creation, of yourself as a victim. And that is a pitfall.

It's a danger to have any, whether it's personal or collective, when you... There's a huge difference between recognizing the pain within yourself and realize... Know what it is.

If it's of a personal kind, you know that it's your... Let's... Your dad, who did that to you and that to you, and your unconscious parents or somebody else did this or that to you, and you recognize that it's there.

If it's collective, you recognize that you not only carry suffering from your personal life, you also carry the suffering of your ancestors. And there it is. If you don't recognize it, the suffering becomes incorporated into a mental image.

Then your identity, which means your sense of self, becomes predominantly that of a victim. And that's very dangerous, because you... When you see yourself as a victim, to not see yourself as a victim is not a denial that something bad happened to you.

It's not transforming something bad that happened to you in the past, transforming it

into an identity. That's the trap, because then you completely... You become completely disempowered.

But the... For the ego, the seductive thing is the ego likes it. The stronger...

It is always looking for a strong sense of identity. It's looking for a stronger... It always needs enemies.

It needs the other. And so when you see us, it's very... To the ego, it's a wonderful thing to see itself as a victim.

It gives you a very strong ego identity. And that is the case with anybody who has a pain body. A great danger is that you see yourself as a victim of others.

This is not to deny that you actually... You or your ancestors were a victim of others. But does that become your identity in the present?

The huge difference is to acknowledge that, yes, you or your aunt or ancestors were victims. Yes, an undeniable fact. The danger is, is that becoming your...

The main part of your sense of self. That's where you would go astray. And that's where then you're not really...

All the suffering of your ancestors would be in vain, one could say, because it has not brought you then to a point of consciousness. It has brought you to further unconsciousness. In Eastern times, it's called perpetuating karma.

Because then you're a victim, then you have enemies. And of course, as a victim, you have... The ego always wants to be superior to others.

It seeks superiority. It lives on, it thrives on superiority. Now, a victim has enormous superiority towards others.

It's moral superiority, of course. So there's a lot of that these days in the energy field. And that's the ego is manifesting in that way.

It's highly important for people to be aware of that. And to remember, we are not denying that people were victimized and even are victimized still. On the one hand, that's a fact.

Not denying what you feel in your energy field. But then realize that is what happened, or that is to do with a human. That's how it is.

But not to derive your sense of who you are from it. So highly important to be aware of that, so that you don't perpetuate human unconsciousness. So that you can use the suffering in your own life and the suffering of your ancestors.

And finally, the transmutation needs to happen in you. Bypassing then is avoided by becoming aware of what it is that you're feeling. So that there's an awareness and you allow yourself to feel and recognize it for what it is.

It's accumulated emotional suffering from the past, personal as well as collective. And then as you recognize it, it cannot use your mind anymore. It doesn't become an identity, but it's acknowledged.

But doesn't become an identity. So you become... Now what happens if you acknowledge the pain body within yourself?

It means you are conscious of it. There it is. And a very subtle thing happens when you become conscious of it.

There's this... Suddenly, you are not it anymore. You are the one who is conscious.

You are the awareness for that. You are the space for it. So you've got...

You are this. One could... Let's say here's the accumulated pain and here's the awareness around it.

You're aware of it. And as you continue to be aware of it, whenever it arises, one could say that space around it grows, gets bigger. And that space is the space of awareness or presence.

And that space is inseparable from who you are as a being. What you are observing there is the human part, the conditions, the suffering entity, the human. So you have the being and the human.

And then this, as the... What I sometimes call it the light of consciousness, as the light of consciousness shines on it, it becomes transmuted into more consciousness. So the suffering is like something that you put like a...

I think in *The Power of Now*, I wrote about it. It's like a log you put into the fire and the fire becomes... Whatever you put into the fire becomes fire.

It consumes it. So the suffering is transmuted into awareness. And that is part of the awakening.

And that's a wonderful process. And all those who have achieved great things to bring mankind, humankind, a little bit further in the evolutionary process, which means awakening, none of these people had a victim identity. You cannot make a useful contribution to this world if you have a victim identity.

In the long term, even it's a regressive step, in the most extreme scenario, it could lead to civil war or whatever. If that were to happen, even that in the long term would lead to

an awakening, but it's long and painful. Or the awareness that's arising now could lead to a very positive change when an increasing number of humans transcend the suffering within themselves, not by ignoring it, but by acknowledging it and not transforming it into an identity and then becoming aware of the power that lies within them.

So that's the promise and the possibility of the present age. There's a wonderful quality that is possible for human beings. We could call that empathy.

Empathy. Empathy is to feel what the other is feeling, to tune into another, and to some extent, feel the suffering, the pain of the other. You can even have, you can have empathy with animals too.

You can feel the suffering of an animal. You can feel the suffering of a human. And the ego is not capable of empathy.

So people who are ego-possessed to a high degree feel little or no empathy for other humans because their sense of separateness, separation, is so strong that the other only exists for them as a conceptual entity. They cannot sense the other as human, and they cannot let alone sense the other as the being beyond the human. So when you have empathy, there's some absence of ego.

So that doesn't mean a person with empathy is completely egoless. But even empathy could be used by the ego. Anything can be used by the ego.

Your spiritual practice can be used by the ego. Anything. But there's an opening there.

Compassion is another word that's sometimes used. It's very closely related to empathy. Compassion is a feeling, can lead to action.

But you know that whatever action you take in the face of human suffering is probably limited. So there's compassion, there's empathy. The German word for compassion is quite interesting when you break it up and translate it literally.

The German word for compassion is mitleid, which translated literally is suffering with. To suffer with someone. Mit means with, leid means suffering.

Mitleid means with suffering, to suffer with someone together. That's the German word for compassion. So it's inevitable that that arises as you gradually free yourself from egoic consciousness.

More and more empathy arises. And then you feel that. I feel it for many instances when I just, I was in a country somewhere, saw a beggar sitting in the street, and I felt tears.

Another strange thing I remember, we were in Italy, in a small town, perhaps it was Assisi where we had a retreat. I walked, there was a church, and the bells were ringing very slowly. And then people are coming out of the church carrying a coffin.

So I realized it was a funeral. I don't know who died, somebody died. And I couldn't stop crying for 10 minutes.

I was, it was, I cried because this for me meant the death of every human being. And I, I just was very strange. For 10 minutes I just crying, crying.

And even when I talk about it now, I almost cry. Why, how could you cry? Because that was on the human level.

That's what everybody's every human's destiny is that. And on a human level alone, it's tragic. But as I cried, now this is hard to describe underneath the crying, there was a very, very deep peace underneath it.

One could say almost, perhaps when one talks about it, it's incompatible, almost say, how can, but there was, there was a, there was peace. And on the surface, there was the weeping. I can feel it even now.

Because on a human level, human destiny is tragic. Everybody's tendency to death. It's just amazing.

On a human level alone, each one of us in the not too distant future is going to die. Then that's it. And sometimes before you die, you may have to suffer a bit more physical suffering, maybe.

But now where's the peace? Where does that come from? That you feel in the face of where you even, you feel it even more strongly in the face of death, which when you observe the fact of impermanence, as the Buddha called it, the fact of impermanence of all forms, and don't deny it, but really face it, then by completely looking in the face of impermanence, something, you become aware of something that is beyond impermanence in you.

The Buddhists sometimes call it the deathless. Buddha, Buddhism likes negative terms, it denies something, the end of suffering, the deathless. Jesus didn't use those terms, mostly used more positive terms.

He said, the equivalent of the deathless dimension in Buddhism, Amaravati, is the term that Jesus used, which is eternal life. Jesus spoke about eternal life, the possibility of finding eternal life. Sometimes in bad translations of the Bible, it's translated as everlasting life, that's the wrong translation.

Eternal doesn't mean everlasting, it goes on and on and on. No, eternal means timeless, the timeless dimension of consciousness. One of the greatest meditations, highly recommend, walk around and then experience two things, the sadness of impermanence and the deeper peace underneath it.

And again, that brings us back to where we started, the human and the being, the human and the being. The human is subject to impermanence, the being is the transcendent dimension, the consciousness, the being that is not yours, but it's the essence of it all. And to be aware of both simultaneously is very liberating.

And it's really, it's ultimately, that in itself is a healing sling when you are aware, when you, let's say you're with a human who is dying, that can also be a very deep meditation. If you sit with someone, perhaps a loved one, a father, mother, whoever it may be, and you sit with a dying person, and if you become still and alert without any more denial or anything like that, without needing some kind of explanation in your mind or seeking some kind of explanation for it all, you'll become aware of the two levels, the sadness of it, but as you completely accept that, the impermanence of all forms, you become aware of something underlying, something deeper, that's the consciousness. And that's also the essence of this human who died, the being.

That is eternal life. And you know very well when the moment this person has passed away, only the body remains, and you realize he or she is gone. And the physical body was never who that being was.

The physical body was never it. And so it comes, it brings you to the realization that you also, that you are essentially invisible. But you see, what I see of myself or what I see of you is very little, almost the body.

You see the body. You see the, you can't even see the thoughts. The thoughts already exist already in the realm of the invisible.

You cannot find a thought. You can examine the brain, but you cannot find a thought. We don't even know exactly what a thought is.

I can remember this moment, my grandmother who died when I was 11. But only this moment, where was she all this time? As a thought, as a memory, would a scientist, if he opened up my brain, would he or she have found my grandmother there, the memory of my grandmother?

No. Because thought already is invisible, exists in the realm of the invisible. And thought is only the upper layer of consciousness.

It's the, so thought is a ripple on the surface of the ocean. So if you can sense that you are also invisible, what you, nobody can find you through the senses. You don't exist ultimately in the so-called material realm.

Nobody would find you. They open up your brain. Where are you?

Gone. So the death is something that is a very important portal into awakening, potentially, the fact of impermanence. And it's both, it's tragic, and it's perfectly fine.

Nothing real can be threatened, as the Course in Miracles says at the beginning. Nothing real can be threatened. Nothing unreal exists.

Herein lies the peace of God. Nothing real can be threatened. So in ultimate terms, the body is not real, it's just a temporary apparition.

Nothing real, nothing unreal exists. Ultimately, it doesn't even exist. We don't need to go into that.

It is like a dream. Herein lies the peace of God. In knowing this, you have this deep peace.

And that's the being, the realization of being. And you can still weep. And you can also take action to remedy, to some extent, as much as possible, the suffering of others, without being consumed by the suffering of others.

Because there are many humans who feel they want to help, and eventually they experience burnout and frustration. That's the danger when you feel like, I must help, help, help. Yes, it's wonderful to help, but are you losing yourself in that?

Or are you able to help without losing connectedness to the source? And then an additional dimension flows into what you do, and that is through help. Then you emanate that, and that also then changes the way in which you act upon the world and help others.

Faith, in the terms that Jesus used, is to be connected with the power within you that is inseparable from the source consciousness. When you have faith, you can tell a mountain, move from here to there, and it will happen. Now, that could be a kind of parable or analogy, or some people might want to take it literally.

He also said, as you know, I've said before, the one statement that encapsulates the entire secret about manifestation. Jesus said, when you ask for something, believe that you have received it, and it will be yours. That just encapsulates it.

Believe that you have received it. I've spoken about that at length in other sessions. To believe that you have received it is to feel connected with the essence of being where anything else is.

That's the cream, everything else is the skimmed milk. So, if you have the cream, you can manifest anything in the realm of the skimmed milk. Now, that would mean that you can entirely change, if the statement about the mountain is to be taken literally, then it would be saying that it is possible to completely change external reality, so-called physical reality, simply by the power of your mind.

And I believe that is the destiny of humans. Eventually, humans will be able to simply

manifest through the mind. At the moment, to some, you can manifest quite a bit.

Not immediately, you always need a little bit of time, mostly. There's a lot you can do, and even sometimes things that you think might be almost impossible, that is too far, that is possible to manifest. But there are limitations, you're absolutely right, and you need to recognize those limitations so that you are not engaged in completely useless manifestation practice, aiming at something that is not within the realm of possibility.

For example, let's say I suddenly got it into my mind that I'm going to participate in whatever capacity in the Olympic Games, the next Olympic Games, whenever they are going to be, and I'm going to win a gold medal in boxing or whatever, or no matter how powerful my manifestation is, that is not going to happen. So I know that is an impossibility, or let's say I got it into my mind I want to become the world's greatest ballet dancer. Okay, now if I'd been 10 years old, it might have worked, but it's not going to happen, that's for sure, no matter how powerful my manifestation practice is.

So there are, now these things are kind of obvious, that there are physical limitations to what you can do or what your body can do, there may also be mental manifestations. Sometimes people have an image in their mind of what they want to be, but I remember watching years ago, when we still had cable television, American Idol. American Idol is all these people who perform, they want to be chosen as the great, the next American Idol, in all kinds of singing and dancing and so on.

And one is sometimes amazed at the discrepancy between what people thought of themselves, how good they were at singing or dancing, and how bad they actually were when they performed. It's just, the discrepancy was just incredible. They thought they were the potential greatest singer, but they were just awful, just everybody could see that they can.

Now that could be that they haven't practiced enough, it could be that they haven't, that they forgot that in order to achieve mastery in anything, you have to focus your mind and you have to enjoy what you're doing for quite some time before power flows into what you do. So they have just a mental projection, I'm going to be a rock star, but then all this, the practice, you have to live it, you have to live the music, you have to live, or you compose the music and you live it every day, and you live, your instrument becomes part of your very being, and you live it, and you enjoy it, and then you go into the subway and you play there for a year or two, and then you go somewhere else a little bar and you play there, that's how many great stars have started, and then you live, and there was this book, I can't remember the title, he found it and he looked at various great musicians and dancers which achieved great things, he calculated that they had 10,000 hours of practice before mastery was achieved and something was able to flow through them that was made them great, with the Beatles for example, he examined how many, for how many years the Beatles performed in little, in just little bars and in

Liverpool and in Hamburg, they were performing in little beer cellars and tiny bars, and he calculated and he came to the average figure of 10,000 hours, 10,000 hours of practice, and that's, so very often the people don't achieve the heaven, the goal may not be totally unrealistic, it may be within the realm of possibility, but what they miss is the intervening the journey towards the goal, and they don't enjoy the journey, and they don't want to, the energy is not there to practice every day, to do every day, so that the power of increases and flows through them. Now many, quite a few of those people, they never manifest, they never consciously manifested something, the Beatles I'm sure, it just was a gradual evolutionary process for them before they, what they created was very deeply inspiring, I mean the songs are relatively simple, but they have an essence, there's something there that makes them, that they'll still be around in two or three hundred years time, there's something there that suddenly came, and that wasn't there initially, so are you able to enjoy the doing, if the present moment really comes back to the present moment, do you enjoy the journey towards it, I have the, let's all, let's say you want to become a, people have an image of what they want to become, but are not able to give it attention in the continuous, in the present moment, so that the journey must be joyful to be empowered, so many things are possible, now even people who seem to have a very bad voice, let's say this person could never sing, that's not necessarily true, if this person continues, it could happen that something will become through, look at somebody like Louis Armstrong, I think, was he a jazz singer, and you would say how could this person ever have a singing career, it's totally impossible, but the strange thing is, although everybody would have said there's no chance for you, just do something else, when he did, eventually something happened, it didn't matter anymore that this wasn't normally regarded as a good singing voice, there was an essence that came through him, that used the voice and touched everybody, so that was incredible, if this person had asked anybody, I want to be a singer, and says okay, of course what you can do, please think of something else, so often it is the case, and I don't know, I haven't read his biography, I don't know what his path was, what his journey was, but it's amazing that somebody who has such a bad singing voice can create such wonderful songs, quite amazing, so there are incredible possibilities that the mind would exclude by saying prematurely, so many things are possible, but some things are not possible, often involving, as the examples I gave for myself, well I think to get a medal in the Olympic games, there may be one or two disciplines that I could still be good at, who knows, one could be that's a Canadian, favorite Canadian discipline called curling, where you push that thing on the ice, it doesn't require too much physical strength, so there might be a chance for me participating in the Canadian team of curling, but I doubt it, and that's a little aside, yes, knowing what is possible, but without limiting yourself, as in the example of Louis Armstrong, what he would have done if he had listened to others, and said, we probably told him your voice is no good, if he had listened to others, and he didn't fortunately, and when I was writing *The Power of Now*, people sometimes asked me what do you do, and I said I'm writing a book, spiritual book, and they said what about, I said it's about present moment, living in the present

moment, and several times people said, oh forget about it, it's been done so many times, this is something that's already been overdone, you should think of something else, this possibly present moment is old hat, just don't do it, there's no point, you're wasting your time, somebody actually told me literally, he had read many spiritual books, and said if you are writing another book about the present moment, you're wasting your time, and I was writing *The Power of Now*, I didn't listen to him, I knew I wasn't voicing it, I loved the process, it was an empowerment that happened, it didn't matter to me very much, whether the book would be successful or not, which was very much secondary, I knew the book had to be read, if I had not written it, I would have become ill, and I would have died, that's how strong the energy flow was, if I had not responded to it, I would have died, or become seriously ill, so don't necessarily listen to others, but yes it is true, on the one hand there are things that are not possible, for example physical flying, right now it's not yet possible, at least not in this dimension, you can probably fly in the astral dimension, you can, and when you dream, you might travel to the astral dimension, and experience as I sometimes do, that you actually lift off, and you can, there you go, but in this dimension I would not step off my balcony, and jump off, or start practicing flying, I don't recommend it, certain things are impossible, and you need to just use your discrimination, and look at it, without limiting yourself unduly, because many things that other people might tell you are impossible, are actually within the realm of possibility, and even certain things that your mind will tell you are impossible, may be within the realm of possibility, focus on your destination, but enjoy the doing in the present moment, and then whether or not you even arrive at your destination, becomes secondary, because there's such deep enjoyment in the present moment, the arriving at your destination, which means achieving your goal, is a relatively short-lived phenomenon, let's say your goal is, I want to live in a nice big house, and then you've somehow, it, you're able to manifest it, and in the meantime, you presumably engage in a certain activity, that enables you to have that, and then you sit in the big house, and very quickly you will experience the state of unsatisfactoriness again, very quickly, any destination you arrive at, is already the end, and this many people have become famous actors, and others, I've spoken to quite a few, and most of them have said, a little while after they became famous, after the initial euphoric high that they were on, subsided, they became very unhappy, or they would have, before they thought, when I'm famous, and I'll be happy, because everybody will love me, and everybody will acknowledge how great I am, I'll be happy, I can do anything or anywhere, I'll be happy, yeah, the euphoria was there initially, and then suddenly there was a huge depression set in, unhappiness set in, and they didn't understand it, so the arriving is very little, unless you break through into the deeper dimension of who you are, but you do that now, the realization of being needs to happen now, then you're not looking to the arriving to free you from a state of unsatisfactoriness, your manifestation will become useless, if you look to the arriving from a state of liberation, from a state of unsatisfactoriness, or insufficiency, or feeling you're not something missing, this feeling that there's something missing, does not derive ultimately from not achieving this or

that, it derives from not having accessed the vertical dimension in your life, which is to realize the being, and you're still trapped on the level of the human, the doing, that's where ultimately the feeling of something missing arises, it's because of from the, in the level of being, nothing is missing, you're already complete, the rest is a more, is a secondary thing, you could, it's quite nice to achieve certain things on that level, it's fine, you enjoy it up to a point, you enjoy what you achieve, if you don't look to these achievements for some kind of liberation or fulfillment of who you are, that's true, expecting too much, the world can't give you that, a certain amount of satisfaction can come, not ultimate lasting satisfaction, a certain amount of superficial satisfaction, when you achieve this or that is fine, and then of course it changes, sometimes it leaves you, or you, it evaporates again, so that's, it's a very subtle thing to know, just to summarize your, the answer to your question, yes, on the one hand, there are things that you should not pursue, because they are not, clearly not within the realm of possibility, but on the other hand, quite a few other things you could pursue, because they are possible, even though people may tell you they are not, or your mind may tell you they're not, but whatever it is, don't, do make sure that you enjoy the present moment, the step you're taking at this moment, is really the most important step ever, there's only ever the step you're taking at this moment, if you don't honor that, and give it your fullest attention, then the rest would be very frustrating, to honor this, the step you're taking at this moment, and then perhaps in order to achieve mastery, you need to take 10,000 steps, the 10,000 hours that this man, okay, but you enjoy, you enjoy, while you take this step, you're not counting and saying, okay, or you don't count the hours, if you practice dance or music, or being an artist or a writer, you don't say, okay, this guy said, I need 10,000 hours, so I better start now, and then you count, okay, I've now done 150 hours, how many more to go, you're not present, you're not, you don't, the step you're taking now is, then there's a quality in what you do, when you give it attention and honor it, acknowledge it, there's a quality in the doing, it's hard to define, but there's a quality in how you do what you do, and that empowers it.

[Speaker 2] (3:29:43 - 3:30:50)

This concludes Conscious Evolution, How to Embrace Our Challenges and Opportunities in a New Era for Humanity with Eckhart Tolle. Thank you for listening. For more information about Eckhart's work and teachings, please visit EckhartTolle.com.

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Thank you.